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ABSTRACT

The presentations included in this collection were made in 1988 at the second Hagerstown Junior College seminar on ethics. The seminar was conducted to raise the level of awareness of breaches of ethics in the professions and to encourage improvements in ethical practice. Seminar participants included college personnel, business personnel, and professionals from the Hagerstown service area. In addition to introductory comments on the feasibility of teaching ethics by Tom L. Beauchamp, the collection includes statements on ethics in the "Clergy," by William Blackwell; "Nursing," by Kathy Haupt; "Law," by Michael J. Schaefer; "Journalism," by Sean McNaughton; "Public Administration," by Steve Zabetakis; "Human Services," by Nan Ottenritter; "Education," by Wayne Gersen; "Counseling/Medicine," by Elaine Diggs; and "Business," by Robert Murdock. An appendix includes a list of participants by professional group. (AJL)

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ED304201

ETHICS and the PROFESSIONS

An Assessment of the Eighties

Fall 1988

Hagerstown Junior College

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ETHICS AND THE PROFESSIONS:
A CONTINUING CONCERN

Hagerstown Junior College has a continuing interest in and commitment to the study and practice of ethics in the professions. College staff remain concerned by the many reports of breaches of ethical practice throughout the professions during the 1980's. In an effort to raise the level of awareness of this problem and to encourage improvements in ethical practice, the college has presented a second ethics seminar. In 1979 we emphasized involvement of our college personnel; in 1988, in an effort to be more inclusive, we invited professionals from our service area. We also included a number of business personnel to share this important experience.

Dr. Tom Beauchamp, professor at the Kennedy Institute of Ethics, Georgetown University, has been our keynote speaker for the 1979 and 1988 seminars. The following pages represent the observations and recommendations of the participants. We hope this report will serve as a model for others wishing to initiate programs for the improvement of ethical practice in our national life.

Michael H. Parsons
Dean of Instruction

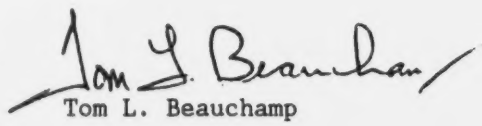
Allan R. Powell
Project Coordinator

ETHICS AND THE PROFESSIONS:
AN ASSESSMENT OF THE EIGHTIES

When one looks at various dimensions of American life, one can get quite depressed about the state of our ethics. Daily reports in our newspapers remind us that the problems are deep and pervasive; and we often have a sense of steep and rapid moral decline. The program at Hagerstown Junior College is a wholly worthwhile attempt to engage these social problems by training students in professional ethics prior to their entry into the professions.

Recently we have witnessed some prominent critics who do not believe that ethics can be taught in educational institutions. Ethics, they reason, is purely a matter of the heart and of early educational training. I believe the Hagerstown program and other similar programs in our institutions refute this thesis. There are also many other activities in which we can engage in order to promote proper moral actions in the professions. For example, we can develop institutional committees to review and enforce moral obligations. We can use educational case studies and seminars. We can develop institutional policies and codes of ethics.

We should admit, however, that ethics is a complicated business: It involves obtaining relevant factual information, assessing its reliability, identifying unclear concepts, and evaluating one's basic assumptions and commitments. The doing of ethics thus can be personally trying and even embarrassing. But nothing is closer to the soul of our professional life than our ethics.



Tom L. Beauchamp

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CLERGY

The profession of ministry appears to be largely self-regulated as to ethical standards and evaluation but with a great variation from one denomination to another. Some have relatively sophisticated standards and processes of review, while others have loosely defined status and the regulation is left largely to local and individual congregations.

There is no national ethical statement or standard for clergy, or even regional and local criteria that, with few exceptions, cross denominational lines. At the same time, there is a general public conception that all ministers meet some kind of standard even though it is not clearly defined. This perception of the ethical stature of clergy is reflected, for example, by such people as Ann Landers who frequently refers people who write to her to "see your minister" on moral and ethical issues, as if clergy people know and uphold the standards.

Ethical standards do exist among denominations, but are arrived at in different ways. In some cases, the hierarchy establishes the standards, in others the local level of churches or congregations do it. Some ethical relationships between clergy colleagues are vague or even unwritten, and have something of the character of a mutual agreement. For example, many clergy consider it unethical to return to a former parish, once having left it, to conduct funerals or weddings of those former parishioners. Few statements of ethics, however, strictly prohibit this practice.

There are some ecumenical (that is transdenominational) standards continually being worked on at ecumenical level. The recent statement on <u>BAPTISM, EUCHARIST AND MINISTRY</u> by the Faith and Order Conference of the World Council

of Churches, includes much about ministry that touches on ethical concepts. These are not universally adopted or agreed upon, however, nor is there any authority to require that they be so approved or practiced.

There appears to be some general reluctance at all levels of the organized church to regulate ethical practices of ministers. This might be partly due to the belief that people in such a calling do and ought to monitor their own behavior according to the high principles of their calling. Indeed, in the profession of the Christian ministry, as with all Christian bodies, there is a high standard and model to be followed, in the life and person of Jesus of Nazareth and in the Biblical disclosures of him and of his teachings. Within those scriptures there is the disclosure of a just, righteous, and Holy God who calls persons to be holy as He is holy, and whose personal emissary (so to speak), Jesus Christ, becomes the model of the way to live out a holy and righteous life, and who grants power to believers to be made into new, different persons under the authority of God. The idea that change, renewal, and higher standards of moral, ethical living is possible in human experience is part of the ethical and moral teachings of the profession of clergy. There is, therefore, the constant compulsion within the profession to live according to the same standards which are proclaimed and upheld. Ideally speaking, therefore, the necessity of developing any other sort of ethical guidelines is superfluous or redundant. Practically, clergy face the same difficulty of measuring up to the high standards as anyone else.

It is those same high standards by which clergy are generally measured in the public eye. The general expectation, even by those who are not of the faith themselves, is that clergy will live and act on a somewhat higher level of morality and ethical behavior than the general public. This expectation in

itself becomes a kind of monitoring, regulating force on clergy, but only in a vague sort of way.

In our group, consisting entirely of so-called main line Protestant clergy (that is, no Roman Catholics, Orthodox, Jewish or other religious professionals present), we considered the possibility of developing some programming for clergy associations surrounding the area of ethics and morals in the profession.

William Blackwell
for
Clergy Ethics Committee

NURSING

On a daily basis, nurses are confronted with issues of health, illness, quality of life, human sexuality, aging, death, and dying while functioning as intermediaries between numerous disciplines. Indeed, the nursing profession finds itself in a unique position as it relates to development and the application of ethics.

As Davis and Aroshar state in Ethical Dilemmas and Nursing Practice, "the nurse must balance obligations to the institution, attending physician, and to the patients themselves while attempting to practice nursing using the ethical code of the profession as a guideline."

Ironically, nurses have had an unequal involvement in ethical decision-making processes partly due to the passive role they have permitted themselves to occupy.

Through cohesiveness and a sense of direction, nursing will be recognized as a major contributor to ethical decision-making in the health care arena.

In addressing the issues cited, those nurses present recommend the following courses of action for consideration:

1. Provide Nursing representation on organized ethics committee.

2. Include ethical principals/issues in the curriculum during the infancy stage of professional development on a consistent basis.

3. Increase the number of nurses occupying leadership roles within the educational, advisorial, and community fields.

4. Develop a unified standard of practice applicable to all fields of nursing specializations.

5. Promote the nurse as a key player in the health care team.

To conclude, ethical issues facing the nursing profession are compounded by socioeconomic, political, technical, and legislative changes which occur on a daily basis. However, nursing's primary commitment continues to be patient care and safety.

Kathy Haupt
for
Nursing Ethics Committee

LAW

The group focused upon ethical problems in the legal and legislative professions.

It was noted that unlike most business categories both the legal and legislative professions have a body of ethical guidelines to comply with as well as an enforcement mechanism, e.g., the legal profession has a Code of Ethics and a State Commission to investigate complaints and take disciplinary action; members of the legislature are guided by a Code of Ethics and both the Joint Committee on Legislative Ethics and State Ethics Commission exist to investigate complaints and recommend disciplinary action.

The group next attempted to identify ethical problem areas in each profession. The examples are as follows:

A. Lawyers - Ethical Problem Areas

1. Conflicts of Interest
   a. between self interest and the interest of a client
   b. between the interest of two or more distinct clients

2. Representation of persons accused of heinous or controversial crimes. For an attorney this situation pitches the constitutional right to counsel and his duty to represent a person to the best of his ability against the public's outcry and its attending pressures. To do less than your best is a breach of the Code of Ethics. By doing your best you are sometimes perceived by the genre to be unethical and sinister.

3. The pressures of operating a business (overhead urge to make a profit) tempts some attorneys to accept cases they are not competent to handle.

4. A feature of an attorney's practice is that he/she oftentimes has substantial amounts of other people's money in their custody. This gives rise to the temptation to steal.

5. Not unlike many other people who work for a living, some lawyers perceive they are not being remunerated sufficiently for the amount and/or quality of work they perform. This leads some attorneys to overcharge or pilfer.

B. Legislators - Ethical Problem Areas

1. Conflicts of Interest

   a. between the legislator's personal conscience and the wants of a portion or all of his/her constituency regarding issues

   b. between the legislator's own financial interest and the interest of his/her constituency

   c. between the legislators interest in personal gain (e.g., political appointment) and the interest of his/her constituency

2. The campaign system utilized in this country with its burdening expenses leads some candidates to turn to

   a. accepting bribes

   b. breaking campaign laws

c. succumb to the wants of special interest groups to the detriment of the remainder of their constituency

3. Inaccurate, unfair, and inordinate pressures from the press interfere with the decision-making process of a legislator.

4. The pressures caused by the fear of being sued causes legislators to act or react in a way that is perceived to be unethical and interferes with the decision-making process of a legislator.

The group did not have enough time to consider possible solutions or improvements to the situations creating ethical problems. However, there were some common threads that were discussed.

1. Use positive reinforcement where possible to fortify one's sense of ethics: "Make ethical practices feel good."

2. Teach moral thinking in conjunction with teaching the skills of a profession.

3. In general, moral thinking and ethics should begin for everyone at an early age not only in the home but in schools as well as social or community organizations.

4. Business organizations should create ethical committees to discuss ethics, review situations as they arise, and anticipate issues before they arise.

Michael J. Schaefer
for
Law Committee

JOURNALISM

Journalism is perhaps unique among the professions, not only for its First Amendment protection, but also for the degree to which it affects and directs public opinion. This function is (as is meet) of paramount concern and it is of this concern that ethical considerations would appear to be born.

As an interesting prelude, the group consideration revealed that the business aspect of journalism breeds a dichotomy within a company. In forming an ethics policy, there was found an apparent need for a double standard - one for the "business side" employees and another for the "news side." Advertising representatives in the normal execution of their jobs have expectations and responsibilities that we journalists cannot have, and vice versa.

Media organizations are at once cultural structures and businesses. The tension between these two roles creates perhaps unique ethical problems. Advertising revenues pay for the lion's share of any newspaper, television station or other media outlet. As a business, we have a responsibility to our clients. As a publication, we cannot have ties that might impair the dissemination of public information.

We also cannot allow the **appearance** of such ties, because the apparent lack of objectivity can be as damaging as its actual absence.

Questions, therefore, arise: Do we kill a story that portrays a major advertiser in a negative light? Do we do an unwarranted article about a major advertiser because they want free advertising? Should the fact that a given company advertises with us even be a consideration by the "news side?"

All of this leads us to what is perhaps the central ethical issue for journalists: objectivity, avoiding being used. Because of the singular station we occupy, we have unique power to call the public's attention, focus it, and hold it (to a limited degree). In the interests of all-important objectivity, we can't let advertisers, politicians, the public, or anyone else use us to wield that power to their advantage - unless there is a bona fide and independent reason for doing so.

This, of course, presents problems of its own. "News events" (ribbon cuttings, press conferences, picture opportunities) are organized with the express purpose of attracting the media and, through them, the attention of the public. Not infrequently, these events are meant to highlight not only an event or watershed, but are orchestrated to impart a particular view or opinion of the event. The political campaigns of Michael Dukakis and George Bush are shining examples.

This being true, is the reporter obligated to filter out the message and report the facts? If a reporter is to give a sense of what happened (above and beyond the mere recitation of facts and quotes), when does journalism become public relations? Or <u>should</u> the media rightfully try to put across the propaganda (for lack of a better word) as well as the facts? When an event is staged, should this be made obvious to the reader? Or is the reporter venturing into editorialization - in effect telling the reader that this given event isn't as "honest" as an unstaged event (and therefore telling them what to think)?

[As a digression, there also is the fact that a newspaper writes for its readers. This is true not only in the syntax and method of expression, but even in the types of stories that are covered, and to what degree they are

followed. In feature writing in particular, public interest is the overriding consideration in judging newsworthiness. But this also is true, to some extent, in news.

More questions: To what degree do we cater to our readers? If they're not interested in gun control, what effect does that have on news coverage? How does one balance writing for one's audience against telling them what they ought to hear (this phrase alone raises interesting ethical spectres).]

As media, we are supposed to report the news. We are never supposed to create it. But we cannot avoid defining the news. Reporters attend meetings, glean the important facts, quotes, occurrences, nuances, and work these into articles. As information filters, there is much chaff that is allowed to slip away; this is as it should be. We attend the meetings so everyone else need not.

But the line between definition and creation is indistinct and easily crossed. If a Senator had a brief homosexual relationship 35 years ago, is it news? If a presidential candidate did? A county commissioner? At what point do the personal matters of a public figure become items of legitimate public concern?

But this could continue unabated until I had written a book, and the point is made. The rough outlines of some ethical concerns having been outlined, what then can be said?

We are perhaps the least regulated profession. There are no certification requirements. There are no regulatory bodies with power to make or enforce rules. There are no bodies set up to review alleged ethical lapses on the part

of the media. Professional groups have codes of ethics, but these are perhaps guidelines more than functioning restrictions.

Like all professions, much of our ethic has been defined by court cases, which speak primarily to the issue of libel. But as in other areas, the laws define a functional minimum requirement, not a standard to aspire to.

But there is a very real extent to which we are perhaps more scrutinized than any other profession. Every publication, every broadcast is an act of justification of which the public (from personal experience) can be surprisingly and unpredictably critical. Our objectivity, judgment, and thoroughness are on trial with every article that bears our bylines.

For the most part, we embraced the solutions to ethical uncertainty outlined by Professor Beauchamp. For the record, we felt the following were good ideas:

- Creating an environment within which right ethical actions are rewarded, and distancing expectations from the requirements of law.
- Leading by example. Encouraging "ethical-ness" from the top down.
- Using educational case studies and seminars to hash out guidelines and make ethics a prominent consideration.
- Make ethical thinking integral in training professional thinking. Ethics are job skills.

However, the group rejected the ideas of imposing bodies to review alleged ethical lapses and bodies capable of enforcing ethical codes. Perhaps it is the nature of the journalistic beast to be leery of power-wielding groups, but

the consensus was that such groups are no less prone to being ethically unsound than are individuals. We prefer, it seems, to police ourselves.

For my own part, I don't reject such groups out of hand, but there is a dangerous corollary to their existence that could open the door to something approaching censorship. Though not completely convinced self-policing is ineffective, the groups (in my small estimation) bear consideration.

It would appear to me that what is needed above all else is a clear sense of one's purpose as a member of the media. There must be a clear understanding of a newspaper's role culturally and socially, and of one's role within that organization. Define this, and all else follows.

Sean McNaughton
for
Journalism Ethics Committee

PUBLIC ADMINISTRATION

The group agreed that there are a large number of problems associated with ethics within the public administration sector. Although they appear insurmountable, they can, we think, be managed.

Problem Areas

Economics/budget

Many administrators become frustrated at the conclusion of the fiscal year when all surpluses must be returned to the governing body. This situation causes the administrator to rethink his/her ethics by spending for the sake of spending so they will not be punished for efficiency. This also affects the next year's budget process by forcing administrators to request an artificial increase to protect themselves.

Resource misuse

There is a credibility gap between policymakers and individuals at the operational level. Many administrators feel that the process just does not lend itself to sound ethical practices. The communications/directions down the chain of command is lacking and misunderstanding occurs with little concern for effective feedback.

In addition the abuse/misuse of benefits such as sick leave is basically out of control and administration frustration is increased.

Legal issues

The amount of time and energy that is spent working on problem solving situations associated with legal issues has a tremendous impact on the administrator, taking away valuable time that should be spent on other duties.

General Area

Other professions

The problems associated with public administration have a tendency to be similar to most other professions. However the dissimilarity occurs when there is a cross over between the public and private sectors, such as in the contract agreements between government agencies and private vendors.

Special interest groups

The tremendous impact that special interest groups have is one of the most difficult problems to address. The public administrators feel they are in a "catch 22" situation in trying to keep all the people happy all the time. The external pressure from interest groups through the political process is unbearable and forces the administrator to make decisions which compromise his/her ethical standards.

Recommendations

1. The group felt that there is a Bill of Rights protecting the individual, but there is no Bill of Responsibility when it comes to accountability.

2. Ethical practice and awareness must be initiated at the top of the organizational structure and filtered downward to the lowest level. In other words, lead by example.

3. There needs to be a restudy of the existing ethical standards and an establishment of these standards for each level within the organization. This can best be done if we allow for interaction (horizontal and vertical) within and provide a vehicle for crossover into other professions that are affected.

4. Standards must have an effective means for fair/just enforcement throughout the organization, not just at certain levels.

   There must be a reward system (both monetary and nonmonetary) in effect that is effective throughout the entire organization.

5. Each public organization should provide an opportunity to teach/learn ethics at the first opportunity (e.g., at orientation) and it should continue through all in-service programs.

6. Permit individuals that are affected by these standards at whatever level to be involved in the decision-making process.

7. Establish a monitoring system that is satisfactory at each level. If necessary allow for external monitoring by a neutral party.

8. Consider each individual in the organization as a person and as a professional by using sound leadership skills in emphasizing ethics throughout the organization.

Steve Zabetakis
for
Public Administration Ethics Committee

HUMAN SERVICES

Problem Areas

1. Direct care staff need a code of ethics as guidelines for daily decision making with clients.

2. There is need for better understanding in resolving conflicts between client needs and service agency needs.

3. There is need for more in-service training for staff in ethics.

4. Objective guidelines are needed where client behavior changes are involved.

5. Monitoring to see if there are abuses of "position-power" regarding clients on the part of staff members.

6. There are not enough rewards for staff members who are observed to be ethical.

7. Adequate resources remains a problem in fulfilling desired expectations toward clients.

8. More concern is needed for accountability for the personal belongings of clients.

9. There are weaknesses in our advocacy system, whether it be lack of information for advocates from without or vulnerability of employees who wish to be advocated from within.

Recommendations

1. There is a need for a code of ethics for direct-care workers.

2. There is also need for an ombudsman system for advocacy.

3. In-service training (regular, on-going, and mandatory) in ethics for all employees is desired.

4. Better distribution of information at all levels of organization would improve efficiency.

5. Peer review for quality assurance (with funding provided) would improve efficiency.

6. Increased public attention to the human services would make for more professional pride.

7. Leadership in developing organizational norms is a must if this emphasis on ethical practice and awareness is to be effective.

Nan Ottenritter
for
Human Services Ethics Committee

EDUCATION

WHAT IS STATUS OF ETHICS IN THE EDUCATION PROFESSION?

All Maryland Boards of Education have ethics policies and regulations by virtue of State Law. The model regulations used to frame local policies and procedures deal with financial disclosure and financial conflict of interest.

Both the Washington County Board of Education and Hagerstown Junior College have policies and regulations that address ethical/legal issues; (i.e., the Buckley amendment; student participation in educational studies; copyrights; Title IX; etc.).

The Maryland State Department of Education established a Values Commission in 1979 that established citizenship/conduct standards that were subsequently adopted by local boards. In Washington County, these standards were approved and the values are being infused into our curricula.

To the best of the committee's knowledge there are no clearly defined ethics codes - broadly defined - for the education profession; and, there are no courses offered as part of teacher training at any state university.

Instruction in ethics for high school and college students is indirect. Teachers and professors must model their behavior to teach ethics most effectively.

The Washington County Board of Education has a broadly defined policy for ethics based on the National School Board Association's general code of ethics. There are no such policies for teachers and there are no clearly defined consequences for board members if the general code is violated.

The development of regulations for student behavior, which include ethical standards, is left to building administrators.

WHAT NEEDS TO BE DONE TO MAINTAIN/UPGRADE THE CURRENT STANDARDS IN EDUCATION

1. Conduct periodic self-evaluation of educational organizations to determine if the organization is functioning ethically.

2. Review the current teacher preparation curriculum to ensure that ethics are taught and/or infused in curriculum.

3. Review curricula, textbooks at high schools and Hagerstown Junior College to ensure they include ethical training.

4. Ensure that we promulgate and retain our current ethics codes, policies, and regulations through in-service of all staff.

5. Ensure that students are aware of ethics issues in the news.

Wayne Gersen
for
Education Ethics Committee

COUNSELING/MEDICINE

A group of professionals in the mental health field (psychiatry, psychology, marriage and family therapy, pastoral counseling, counseling and guidance) met to respond to Dr. Beauchamp's keynote address on "Ethics in the Professions" and to define basic ethical issues in the counseling professions and recommendations for dealing with such issues. Ethical issues which emerged in the course of discussion concerned those integral to the counseling process itself as well as those related to access to mental health services, client behavior which poses a threat to himself or society, and counselor behavior which threatens or actually violates client physical or mental well-being.

Ethical issues involved in the counseling process itself include the counselor's use of power and the exercise of the social influence inherent in his or her role as counselor. Related to this issue is the question of how directive counselors should be and the extent to which they impose society's values or their own personal values upon the counselee in the course of conducting psychotherapy. Recommendations for dealing with these issues include counselors' self-awareness of the potential for the abuse of power in the counseling relationship as well as respect for the freedom and dignity of persons who come to them for help.

Further, mental health professionals need to identify their own value systems as well as those of their profession and/or society. (For example, living a substance-free life-style is a value embraced by both the counseling professions and the mainstream of American society and to which a counselor commits in providing drug/substance abuse counseling.) Counselors need to enter into the value system of the client both to understand the client more

fully and to acknowledge the freedom of the client in selecting values to guide his or her behavior. Acknowledging the client's freedom, however, is cognizant of the reality of the client's existence not only as an individual but as a member of a community. There is on-going tension in the counseling process, therefore, between values clarification with the client and the transmitting of social and cultural values which assist the client in adopting appropriate behavior to accommodate himself or herself to the social environment.

Considering the client as both person and as a member of society raises the issue of how the counselor should respond when the client's behavior poses a threat to either himself or herself or to society. If a counselee is so seriously depressed that life no longer seems worth living, does the client have the right to take his or her own life? Do we as therapists have the right to use whatever means are at our disposal in order to prevent suicide? How do counselors respond when, in their professional judgment, a client may become violent and pose a serious threat to others' lives or property? Take for example, the case of a client who becomes regularly intoxicated or who uses cocaine, yet continues to drive a car. Are counselors ethically bound to inform the State Department of Motor Vehicles and do they break patient confidentiality by providing such information to the DMV if a DMV document is received concerning a client's retaining his or her driver's license?

Recommendations on the issue of the right to die were that by reason of their professional identity and practice, mental health practitioners are duty bound to take whatever action is necessary to prevent a client's suicide. Recommendations regarding assessing patient dangerousness and deciding how to respond to impaired drivers were less clear cut.

Yet another ethical issue pertains to access to mental health services and how to assist clients who cannot afford to pay professional fees. This problem area is of special concern with respect to completion of insurance forms and to billing practices. If a client who is covered by an insurance policy needs assistance, does the therapist diagnose a condition for which the insurer will pay even if the actual diagnosis is different from the payable diagnosis? When third party payment is involved, to whom is the therapist accountable - the insurer or the client? These issues are more likely to affect counselors in private practice receiving a fee for service than therapists in institutional settings who are in salaried positions.

Counselors who work for organizations, however, face other ethical dilemmas which do not confront private practitioners. The former may face conflicts of interest between fulfilling institutional responsibilities and working toward the greatest good of clients. They also have decisions to make regarding the criteria to use in choosing whether to enter a certain institutional environment. One participant suggested that the moral integrity of potential colleagues, rather than the personal gain (salary and benefits) to be obtained in that job, was an especially relevant consideration in deciding whether to accept a particular job.

Whether in private practice or institutionally affiliated, however, counselors have the potential to harm as well as to help clients. Incident of sexual abuse by therapists are all too well known. What should be the response of the mental health community to one of its own members' impaired functioning in cases such as this or when the impairment is evidenced in other ways such as by alcohol or drug abuse? Recommendations included establishing monitoring boards to which consumer representatives as well as professional colleagues are

appointed. Such boards can more objectively review the facts of cases brought before them and recommend sanctions against unethical practitioners than can a single professional colleague who speaks out against a fellow therapist's malpractice or impaired delivery of services.

The various areas of possible ethical conflict which may arise within the practice of counseling and psychotherapy are many. Those discussed here give a suggestion of what the nature of some of these conflicts may be in the day-to-day practice of mental health professionals. Hopefully, they may serve to focus the attention of practicing counselors on ethical matters and lead to their practicing highly ethical behavior in discharging their professional responsibilities.

Elaine Diggs
for
Counseling/Medicine Committee

BUSINESS

We need to keep current ethical business problems in an appropriate historical prospective. The implication that current business ethics evidence a sharp moral decline may be overly pessimistic. Indeed, business ethics have improved considerably from the era of the "robber barons" at the turn of the century and the rampant bribery of the Prohibition era. Our current sensitivity to such problems is partially due to higher expectations and to the immediacy of media information about breaches of ethics. The rule of law and a free press are big safeguards but tend to emphasize poor rather than good professional services.

Two of the basic social problems affecting business ethics today are the breakdown of traditional family structure and the decline of personal business role models. We need new social programs to instill ethical behavior in early childhood. Ethical training becomes more difficult and less effective later in life but it is still worth pursing. We don't have as many entrepreneurs providing direct models for their employees, particularly since World War II. The increase in the size of many business entities has also distanced employees from the "people" result of ethical breaches. Business leaders need to provide institutional alternatives to dwindling role models and dwindling direct personal contact.

Institutional alternatives include adopting conflict of interest standards, using "watchdog" committees, enforcing professional standards for business segments such as realtors and accountants, creating peer review groups, and developing formal training courses.

We need to expand business use of alternatives such as the following:

1. Clearly stated conflict of interest policies applicable to and extending from the Board of Directors throughout the entire business organization. These policies should be clearly communicated and acknowledged in writing by all employees. Discipline and enforcement should be similar to that for breaches of work standards.

2. Voluntary ethical standards adopted by broad industry groups. The recent initial efforts to establish ethical standards applicable to all defense contractors are an example of activities to be encouraged.

3. Codes of ethics with appropriate peer group review such as those now being established and expanded in the real estate and accounting professions.

4. More use of the mentors and role models in on-the-job training and in business education.

Business leaders, particularly in large organizations, must take the responsibility to provide positive, ethical role models for employees in their organization. Like trees, businesses die from the top. There is no substitute for ethical leadership at the top. Improved ethics throughout an organization will benefit business. On a long-run basis, good ethics is good business.

Robert Murdock
for
Ethics in Business Group

Appendix

Ethics and the Professions:
An Assessment of the Eighties
October 7, 1988

Professional Groupings Invited

Clergy

a.m. Room C-11
p.m. Room C-11

William Blackwell
Bernard Coates
Don Evason
Wendell Gross
Richard Masters
Charles Strasbaugh
Charles Weber
Richard Winters

Nursing

a.m. Room C-14
p.m. Room C-14

Kathy Haupt
Linda Brittain
Katie Ferguson
Barbara Galloway
Sandra Harbaugh
Linda Keller
Robin Kitchens
Mary Cristy Mahon
Alice Miller
Pat Myers
Susan Parks
Sandy Schultz
Deborah Strickland

Law

a.m. Room CP-101B
p.m. Room C-13A

Michael Schaefer
Bonnie Baker
Jack Berkson
Pete Callas
Vic Cushwa
Cresap Davis
Ken Long
Don Munson
Russ Robinson
Richard Roulette
Charles Strong
Tom Wade

Journalism

a.m. Room CP-102
p.m. Room C-19

Sean McNaughton
Jo Ellen Nield Barnhart
John Barns
Jack Kliebenstein
John League
Bob Maginnis
Larry Sharpe
Fred Temby
Nell Umbaugh
Jean Woods

Public Administration

a.m. Room C-18B
p.m. Room C-18B

Steve Zabetakis
Don Bales
Ron Bowers
Richard Ford
Jon Galley
Gerald Jubb
Charles Mades
Steve Sager
James Shives
Barry Teach
Gerry Sword
Lloyd Waters

Human Services

a.m. Room CP-107
p.m. Room C-18A

Nan Ottenritter
Steve Haigh
Robert Hull
Harold Macht
Janie Mease
Stephen Smith
Robert Weaver

Education

a.m. Room CP-209
p.m. Room C-16

Wayne Gersen
Margaret Bucklew
B. Marie Byers
Carole Ellis
Mike Harsh
Charlotte Lubert
Marge Nikpourfard
Mike Parsons
Diane Weaver
Jack Weihl

Counseling/Medicine

a.m. Room CP-115
p.m. Room C-15

Elaine Diggs
Nancy Barnett
Tom Beecroft
Robert Brandt
Emmit Burke
Robert Byler
Vaughn Crowl
Linda Donovan
Barbara Fetterhoff
Ira Fetterhoff
Clayton Moyer
Carlton Munson
George Newman

Business

a.m. Room CP-210A
p.m. Room C-17

Robert Murdock
Leroy Burtner
Tom Dwyer
Merle Elliott
Sue Elliott
Ron Ellis
Sid Machat
Bob O'Connor
Richard Phoebus
Bill Reuter
Phil Rohrer
Fred Wenner

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